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CROSSING THE RAVINES

UNITARIANISM AND WORLD TENSIONS

By John Rowland

AT the meetings of the General Assembly of Unitarian and Free Christian Churches, held in London in 1958, there was a long and interesting discussion on the document entitled "A Call to Freedom," which had been published anonymously in *Faith and Freedom* (this was actually an agreed joint statement by a group of Unitarian ministers). The General Assembly requested the Social Service Department to consider this document, and to report at some length on what should be the religious reaction to the numerous important issues which it raised.

Clearly the Social Service Department has taken its task very seriously: it has spent a considerable time on the matter, calling into consultation a number of experts with special knowledge of the questions raised; and now, in a duplicated report, *World Tensions*, it has issued a considered statement of its findings. Most readers will regret that it was not seen fit to issue the report in printed form; but copies are available to Churches which wish to use it as, for instance, the basis of a discussion group. The price to such churches will be 2s. 6d., but had it been published as, say, a shilling booklet, it would have had a far wider circulation—a circulation which it certainly deserves.

An Important Document

For—make no mistake—this is an important document. It is, indeed, perhaps the most important document on what may be called applied religion that the Liberal Christian Movement has produced for many a long year. It faces problems, such as the problem of once-colonial Africa, which many Europeans try to shrug off as non-existent; it considers the nuclear weapon problem in a realistic way, but not barking one issue which even the Nuclear Disarmament Movement does not face—the problem that the abolishing of the nuclear weapon, if it can be brought about, will not solve all international problems, but will only make more urgent the matter of what are usually called conventional armaments.

It is not easy to summarise a report of some 20,000 words in short compass. What should be said is that this group of Unitarians, without taking what may be called a political party attitude to any of the pressing international problems of the day, does make it perfectly clear that international tensions, the build-up of fears and distrusts between nations, are the most important unsolved puzzles that face statesmen and men in the street alike. Only if these problems can be solved can men turn to their internal problems of health, education, and leisure. It may even be, as the report hints, that many of the worries about juvenile delinquency, the teddy-boys, and the like, may emerge from these international disturbances, since world tensions in the background may cause tension in personal life. "Let us eat, drink, and be merry, for tomorrow we die" is a philosophy not unknown in the twentieth century; and the comparative popularity of that philosophy now may well stem from the feeling that within a time measurable in years rather than decades the whole world may come down in ruins about our heads.

The diagnosis of the disease is, perhaps, not altogether new, though it has rarely been stated so trenchantly as in *World Tensions*. But what is the cure?

Broad Ravines of Thought

There is, of course, no easy cure. If, in the medical world, there are known to be diseases for which there exist no perfect prophylactic medicines, this may be held to apply to social diseases as well as those which attack the individual human body and the individual human mind. There are, of course, certain things that ordinary people can do. There is the strong stressing of the folly and the stupidity of colour bars and anti-semitic feeling; there is the making welcome of such coloured people as come within the orbit of the average European, the attempt to get across as far as the individual can, the broad ravines of thought and opinion that separate the world into differing groups, ideological, political, racial, or religious. Unitarians and Liberal Christians are, of course, playing their part in all this as far as they can.

But what of organised changes? What of governments rather than individuals? It is here, perhaps, that the only real weakness of the Social Service Department's report emerges—and it is probably not as much of a weakness as it seems at first sight. The stress is laid, almost all through, on the need to make the United Nations a more effective body. The action of the United Nations to stop aggression in Korea in 1950 and in Egypt in 1956 shows that there are ways in which even a large group of nations can improvise to meet a potentially dangerous situation; and the Social Service Department suggests that frontier forces, bodies of observers sent to trouble spots, may provide ways of damping down any international fire that

may threaten. This is true ; but it does altogether face the fact that in the present state of world opinion, the United Nations seems to have become, in the main, a statement of Western opinion as against the Eastern block, led by Soviet Russia. Yet, since the report of the Social Service Department has appeared, there has been a new and very promising development at U.N. headquarters—a unanimous resolution, uniting the U.S.A. and the U.S.S.R., and a resolution on disarmament, of all subjects ! So it may be that even here our representatives, reporting on the tensions that so pitifully divide the world, have been more far-seeing than would at first appear.

Religion must have its say

This discussion of a discussion has been inadequate in some ways, mainly because space is restricted. It should, in all fairness, be added that the report of the Social Service Department devotes attention to many problems here only touched upon—and to others which have not here been mentioned at all. There is the question of Israel, a Jewish State surrounded by mistrustful Arab countries ; there is the question of oil in the Middle East ; there is the question of varying educational standards in East and West ; there is the question of United Nations and to the under-developed peoples. All of these problems—and there are numerous others—will have to be settled in the months and years ahead. Religion will have to have its say on them all, if they are not to be allowed to remain, so many running poisonous sores on the body politic. We should be deeply grateful to those Unitarians who have co-operated to produce this worth-while document ; and it should be made the basis of wide communal thinking. Only if these problems are faced, and faced boldly, can civilisation be saved from the fears and tensions that are threatening it ; and only if these problems are solved can we turn again to our smaller efforts, national and personal, to bring God's Kingdom on Earth.

UNIVERSALIST—UNITARIAN MERGER

By Robert B. Tapp

(Robert B. Tapp, Professor of Theology, in the Universalist Theological School of St. Lawrence University, New York, describes the merger which has taken place between the Universalists and Unitarians in the U.S.A.)

AT a joint meeting in Syracuse, New York, on October 31, 1959, delegates of the American Unitarian Association and the Universalist Church of America approved a definitive plan for merging the two denominations by votes of 518 to 43 and 238 to 33, respectively. For legal reasons, this is a "consolidation" but functionally it will mean complete organic merger under the name of The Unitarian Universalist Association.

While further steps must still be taken to complete the plan, this may be considered as the decisive vote which climaxes decades of discussion between Universalists and Unitarians. Outsiders may have long-since come to feel that the two bodies were "indistinguishable," but the usual quota of human and bureaucratic problems plagued the delegates.

The actual negative vote was smaller than almost anyone could have predicted, in view of the sharpness of previous opposition. Some Universalists were fearful that their smaller, less wealthy structure would be swallowed. Some Unitarians had argued that their present momentum of expansion would be hindered. Both groups wanted to preserve their historic names. The more conservative members of both feared the loss of theistic and Christian emphases (even though few were disposed to argue that the inter-denominational differences were greater than the intra-denominational ones).

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Several factors combined to account for the attrition of opposition. The two denominations are similarly organised, being congregational in polity and non-creedal in theology (in against the differences between the Congregational and Evangelical and Reformed bodies which merged into the United Church of Christ). Universalists and Unitarians have become quite similar in matters of belief and social values (as against the Methodist bodies which united in 1939). In spite of the lack of any massive obstacles, however, this process of merger has been painstakingly slow.

A joint hymnal was produced in 1937. In 1953 a new corporation, The Council of Liberal Churches, was created to symbolise and extend previous joint ventures in education and to act as a "holding company" for pooling other services. By 1955, it had become apparent that further steps in this direction were neither economically nor practically possible. Faced with the alternatives of the status quo, a reversion to separate efforts, or immediate steps toward full merger, the two groups chose merger. A Joint Merger Commission prepared detailed study manuals and conducted a plebiscite of churches early this year on a proposed plan. Approximately 75 per cent. of the voting churches and individuals approved.

This week at Syracuse, delegates amended a new version of this plan and finally approved a common Constitution and By-Laws in separate business sessions. This now goes to member churches in a second plebiscite which must be completed by March, 1960. If 60 per cent. of the churches in each denomination participate and 70 per cent. of those assent, concurrent sessions to be held in Boston in May will give final ratification and create interim commissions to effect the consolidation within the next calendar year. On the basis of the earlier plebiscite and the Syracuse vote, this outcome now seems to be assured.

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Probably no event in ecclesiastical history has so scrupulously observed the democratic processes or used as much counsel in the techniques of "group dynamics." The latter has almost, in fact, become a term of momentary approbrium among Unitarians and Universalists. This can be better understood by an examination of the Syracuse agenda. The plan was formally presented at a joint session, discussed in small denominational groups, discussed again in small joint groups, then debated in a joint evening session so large that it had to be moved to the War Memorial hall.

When this session convened, over 75 amendments had been offered and the ground rules required discussion and a straw-vote on each. The Merger Commission suggested that many of these changes could be discussed, with limited debate, under five areas of disagreement. By 10.30 p.m., however, over 30 amendments remained. A long parliamentary crisis followed, with motions to adjourn, table, suspend rules, disapprove the residue collectively, etc. Amid charges of "undemocratic", "ridiculous", "too tired", "too hasty", reason again prevailed, delegates drew a deep breath and went through the agenda to a 1.10 a.m. adjournment. More than 500 were still in their seats to cast ballots that would clear the way for the next day's vote.

Such "steam-letting" procedures, coupled with forthright endorsements by the staff heads, Dr. Philip R. Giles, Universalist General Superintendent, and Dr. Dana M. Greeley, Unitarian President, contributed to the overwhelming final endorsement. The simultaneous agreement came when the two separate groups, maintaining telephone contact, resolved three issues. Of limited interest to outsiders was the decision to hold annual national meetings and re-draw the boundaries of the present Unitarian regions and Universalist state groups.

More significant was the discussion on theological purposes. The Merger Commission had included among these "to cherish

and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as 'love to God and love to man'." A motion by some Unitarians to insert "in our Judeo-Christian heritage" after "summarized" failed by a very close vote and the Universalists, after some debate, also let it stand.

Then the Merger Commission reversed itself and recommended the insertion at the previously-described straw-vote session, only to be voted down. Long huddles ensued in the next two days and finally the phrase "in *the* Judeo-Christian heritage" (emphasis mine) was approved by both groups. Such manœuvres naturally confused the working press and gave rise to choice headlines concerning the inclusion and exclusion of Jesus.

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A more tempered interpretation would be that many Unitarians and Universalists now see Christianity as too narrow and exclusive a vehicle to express their piety. They have no objection, having made this point, to honouring their Judeo-Christian origins as long as these can be affirmed historically and not creedally. Both groups have long deplored the divisive role of creed-making in religion and the new Constitution specifically forbids any particular tests of beliefs for ministers (and naturally laymen).

Where this leads was well-summarized in the concluding sermon by Dr. Max A. Kapp, dean-elect of The Theological School of St. Lawrence University: "There are those whose roots are deep in Christian liberalism and those who state their liberalism in wider terms. There are those to whom the symbol GOD is meaningful and there are those to whom the symbol Man is more meaningful. There are those who pray and those who prefer to engage in dynamic meditation. . . . Here we are confronted by our own professions of freedom, respect for personality and faith in the possibilities of growth."

RELIGION AND LIFE

By Robert Tayler

(From an address given by Robert Tayler at the Quarterly Meeting of the London District Provincial Association at Ilford.)

SOME of my laymen during my first ministry were seal-hunters and I once went with them in a wooden steamer to the icefields off Labrador. The technique was to climb over the side of the ship and walk on the ice-floes until the seals were encountered. Once when we were half a mile away from the ship a mist descended. We kept on the move in the vague hope of keeping warm and possibly catching up with the seals, but it was not until the mist lifted that we knew where we were going.

I have been tempted to feel lately that this experience is being repeated. I hope it is not impertinent to suggest that some of our Churches seem to be in a mist, and although they keep moving in order to remain tolerably warm and possibly encounter new specimens, they are not very clear where they are going. We have been challenged to increase our membership by 50%, by 1962. If there were a big influx of eager enquirers coming into our Churches, what would we do with them? To put it in another way, if we urge the man in the street to join us, and he asks bluntly, "Why?" what are we going to reply? Is it of significance that some of the enquiries received at Essex Hall are by people who have already visited a Unitarian Church? Did they enter a mist or did the folk inside look as though they knew where they were going?

If such enquirers had gone to a Roman Catholic Church they would have taken the first step towards joining the only (allegedly) true Church. Or in a Baptist Church they would not have found it difficult to gather that it was desperately important to accept Jesus as a Saviour and become converted, signifying this by being immersed. We may not agree with the theological position of either of those denominations, but at least their members know where they are going.

Now at this juncture you will be entitled to point out, quite rightly, that the very genius of our Churches precludes their offering any systematic theological diet. We are seekers after truth, and he who would walk with us must have the courage to be adventurous. But that does not mean that our vision is always to be of a mirage.

If we can merely tell people not to walk this theological path or that, and have no positive, constructive programme to offer, then we must expect only theological gourmets to be interested in joining us. If we are to become a small group of intellectual people well versed in the latest humanistic fashion, but having no Gospel (which means Good News) then we shall have lost our precious heritage. Joseph Priestley suffered for those things which he most surely believed. Read again the writings of James Martineau. Could anything be more pregnant with a vibrant faith in the presence and purposes of God?

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At a time when enquiries are increasing, the prime question surely is, Has Unitarianism a Gospel nowadays? Has it something worthwhile to offer in the present situation? I cannot believe that Humanism is a Gospel. If you look around the world today you must surely doubt whether the race will survive without the intervention of a Higher Power. Many bewildered and battered souls have lost faith in themselves and their fellow men and their only hope, whether they know it or not, is in the operation of the power and grace of God.

A famous politician has assured us recently that the inhabitants of this fair isle have never had it so good. This claim is probably concerned more with wage rates and housing conditions than with health and contentment and that elusive thing called happiness.

Medical science has made rapid strides in recent years, but Britain's National Health bill increases by leaps and bounds. One of the most alarming factors of the nation's health is the serious increase in nervous disorders. Nearly half the beds in our hospitals today are filled with those whose ailments are mental in origin. The speed of this modern life and its demands are overtaxing the resources of many of our citizens. Today Britain has a pitiful army of 100,000 chronic alcoholics and a half a million problem drinkers. Excessive drinking is regarded by doctors and psychologists frequently as a form of escapism on the part of those that cannot come to terms with life. At a recent conference in Church House, Westminster on the treatment of alcoholism the spiritual significance of the disease was constantly emphasised. The patient needs to get right with God. Has the Church nothing to offer here? Cannot we point to another way whereby men may become more than conquerors and enjoy the Abundant Life?

Some speak as though it is reprehensible to offer comforting and assuring words in the pulpit. Frankly, I cannot see it. There is almost certainly someone in the congregation with a heavy burden or a seemingly insoluble problem. Where is he to get help if not in God's House? Has not the practicality of religion been the inspiration of our great Unitarian divines? Take the simple testimony of that beloved American Unitarian preacher of the last century, Dr. Edward Everett Hale: "I always knew God loved me, and I was always grateful to Him for the world He placed me in. A child who is early taught that he is God's child, that he may live and move and have his being in God, and that he has therefore, infinite strength at hand for the conquering of any difficulty, will take life more easily, and probably will make more of it, than one who is told that he is born the child of wrath and wholly incapable of good."

Not much hesitation about speaking of the reality of God there! Dr. Hale was an exponent of that mind-cure that was so popular in the U.S.A. at that time, and to which Unitarianism made a major contribution. There were some then, as now, who thought that those who advocated a mind-cure were cranks. Not so that distinguished contemporary of Dr. Hale, Professor William James, of Harvard, who said in a Gifford lecture at Edinburgh University: "Science gives to all of us . . . diagnosis, and succeeds in preventing and curing a certain amount of disease. Religion, in the shape of mind-cure, gives to some of us serenity, moral poise, and happiness, and prevents

certain forms of disease as well as science does, or even better in a certain class of persons. Evidently, then, science and religion are both of them genuine keys for unlocking the world's treasure-house to him who can use either of them practically. Just as evidently neither is exhaustive or exclusive of the other's simultaneous use." Evidently Professor James was one of the Church's first psychosomaticists.

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In recent months we readers of *The Inquirer* have enjoyed several articles by our good friend Philip Hewett, who is so adept at debunking the cults. Some of us who use psychosomatic methods in our ministry have been wondering when our execution was due. In the issue of August 15th, Mr. Hewett attacked what he called "The Peace of Mind Cult" of Dr. Peale and others. He went as far as to call it a perversion of religion, because it is self-centred. "It tells you what God can do for you, not, as the older prophetic forms of religion used to tell us, what you can do for God", complained Mr. Hewett. He seems to ignore the fact that religion starts with one's self, though of course it does not end there. The Old Testament prophets were constantly exhorting the people to get right with God. Jesus promised his disciples inner peace in the midst of conflict and danger. John Wesley called for spiritual health and the eradication of self-imposed burdens as the preparation for service. In personal talks with men like Wilfred Grenfell and Kagawa, what impressed me most was their inner tranquility and their sense of being the beloved children of their heavenly Father. No one could call these men quietists. They have made a real contribution to the building up of God's kingdom.

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Today we Unitarians have a great opportunity. The tide is flowing for our kind of religion, and we ought with our freedom and initiative to be able to take advantage of it.

It is becoming more and more recognised, even within conservative medical circles, that religion has an essential part to play in healing and the maintenance of good health and a happy psychological state. Dr. Alex G. Mearns, Senior Lecturer in Social Medicine in the University of Glasgow, tells me that medical students there are now being given a course in psychosomatic medicine, and Dr. Mearns deplores the scarcity of psychosomatic experts in the medical profession. Have we begun to deplore their scarcity among ministers of religion?

Fear and anxiety are the most prolific sources of mental and physical disorders. Some of this trouble is brought about by unfortunate childhood experiences, but much stress and strain is brought about by the speed and uncertainty of this modern life. Some of us believe that anxiety cannot be removed merely through an improved economic life or bank balance. These things are significant, but more ulcers are collected by successful business men than by farm labourers. We know that God can give a peace that the world cannot give nor take away, not by changing circumstances but by changing the spiritual climate and by a simple trust in a heavenly Father's love that enables us to be anxious in nothing. With its basic emphasis on the Fatherhood of God and the Brotherhood of Man, Unitarianism has a Gospel which is desperately needed by men and women today.

Dukinfield Bazaar—£1,250

The two-day bazaar held in the Old Chapel School, Dukinfield, on Friday and Saturday, 30th and 31st October, attracted a large number of people on both days, and was a splendid social and financial success. Friday was "Ladies Day" with Miss Ruth Herford as the official opener and Mrs. N. T. Ashton in the Chair. At the official opening on Saturday, Frank Kenyon Esq., declared the bazaar open, the Chairman being Wilfred G. Stephens, Esq.

Late on Saturday night the Chapel Warden, Mr. J. S. Miller, thanked all those who had worked so hard to ensure the success of the bazaar, and when the Chapel Treasurer, Mr. N. R. Stephens announced the financial result—a profit of £1,250—there was a feeling of general satisfaction among all present.

WITTGENSTEIN AND ALL THAT

By Wallace Taverner

SOME readers may have thought that they could have been treated with more elementary plainness in the accounts they have been given of Wittgenstein, Logical Analysis and that line of thought. There are some simple questions to which simple answers might be attempted—(1) What is the point of Logical Positivism? (2) Is it novel? (3) Why is it fashionable just now? (4) What adequacy has it?

(1) In the course of the development of nineteenth century Western philosophy there was a strong tendency for the Idealist Dialectic of Hegel to become the generally received doctrine. In the view of this teaching the Source and Ground of all existences was One mind, the Absolute. The material world was, in the last resort, unreal; and the varieties and contradictions of experience were the superficial manifestations of the activity of the Absolute. As late as the 1920's divinity students were still being recommended to the last great work dedicated to this high theme: Bradley's "Appearance and Reality".

The remote and majestic ideas connected with this vision of reality were expounded with acute sensitivity, appealing suggestiveness and allusive rhetoric. There was an intimidating grandeur. Nevertheless some younger thinkers of this school about 1910 turned round upon themselves to inquire whether this high-flown style and language genuinely spoke of known actualities.

The upshot of what then began with Russell and More and continued through the Vienna Circle, Wittgenstein and the later Logical Positivists and Analysts, is the simple principle that no assertions should be trusted except mathematical truisms and those scientific statements which can be experimentally checked. The consequence of this principle is that all metaphysical statements must be rejected as baseless. It is not that they are argued to be false. Because they cannot be checked scientifically they cannot be established as false or true. They are meaningless.

Suspecting that we might be unconsciously bluffing ourselves in much of our talk about what is true, the analysis of statements was taken up in every possible narrowing scrutiny. The most innocent-looking pieces of logic, grammar and vocabulary were sharply peered into to discover lurking, habitual, built-in fallacies. Beside this reduction of verbal pretensions allowance was made for lyrical statements as subjective expressions, but not, of course, as factual statements. The point was that a great deal of what we might take to be statements of fact really belonged only to lyricism. "God has been good to me" contains at least three huge notions none of which is capable of scientific verification. It is indeed but a lyrical form of the remark "I feel fine".

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(2) The general object of Logical Positivism is by no means novel. The desire that experimental test should be held as an assessing authority over against all transcendental notions is deeply rooted in philosophical tradition, especially in that of the British, and outstandingly in that of the Scottish. David Hume more than two hundred years ago wrote down in half a dozen lines the main position of Logical Positivism: "If we take in our hand any volume, of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact or existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion". That is, if any statement is made that has in it no mathematics and no scientifically verifiable elements then it says nothing. To be honest we ought to recognise that this is the same dusty answer publicised by Joseph McCabe, Chapman Cohen and other rationalist atheists of a generation ago.

(3) Why is this sceptical, analytical, disillusionist practice brought forward at this juncture? The answer is that we have just gone through some thirty years of a terribly *affirmatory* period. The noisy rhetoric and inflated verbiage of Barthianism, for instance, thrust their "affirmations" upon us. Some of us at the time were amazed at the emptiness of Barthian declama-

tion. Now we are all wearied of it. This is the time for deflation. Many balloon ideas, besides the Barthian, are just now coming down, and high time too.

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(4) Complaint is increasing about the triviality of logical Positivist discussion. We can say at least that it makes a change from the pompous vacuities that we have had to suffer. But a continuous triviality of occupation has its dangers. The minds of men are not furnished only with mathematics and scientifically checked data. Powerful energies, creative of good and evil, are known in experience also to be the property of minds and societies. Human thought is not only a register of objective facts but also the dynamic expression of emergent values. The task of Logical Positivism will be misapprehended if it is set to debunk the nobilities of human imagination, and most Logical Positivists have made uneasy admission that there is this other side of their moon. The most interesting acknowledgment of this, however, comes from another contemporary fashion of thought which initially proposes the same negations as the Logical Positivists. Existentialism, deeply prejudiced against idealism and theism, strangely produces indications of the subjective need to formulate images of thought deeply suggestive of religious ideas.

IT OCCURRED TO ME

By Muriel Hilton

"THE life of the spirit," said Saint-Exupery, "the veritable life is intermittent and only the life of the mind is constant . . . . The spirit alternates between total vision and absolute blindness. Here is a man for instance who loves his farm, but there are moments when he sees it only as a collection of isolated objects. Here is a man who loves his wife—but there are moments when he sees in love nothing but burdens, hindrances, constraints. Here is a man who loves music—but there are moments when it cannot reach him."

It is difficult for us all, but especially for young people to accept the inevitable ebb and flow of human relationships, especially the most intimate ones. Women, to whom personal relationships are most vital luxuriate in the bliss of first beginnings but are so often desolated by the ebb tides, feeling that emotional intensity has gone for ever, never to return. Many Women's Magazines and certain types of films distort the relationships between the sexes to such an extent, that some women find emotional adjustment extremely difficult during the first year of marriage, and some never manage to accept a more mature relationship after the all-engrossing romantic one has disappeared. We cannot make time stand still however much we should like it to. When on the crest of the wave we cannot contemplate life other than exultant and free, but we learn to realise that the ebb must come. We cannot retain the glow, the ecstasy which at rare times in our lives accompanies the beginnings of new friendships. We wish we could, but life moves on.

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It is the same with religious experience. We have those rare visitations of ineffable joy and peace which assure us of a timeless world of which we are part, but we cannot sustain them—we poor mortals in any case are not so constituted that we can bear too much intensity for too long. It is no use straining after the heights ; we have to live in a quiet acceptance of life as it is now, deeply thankful for the precious memories of the first flood of rapture in new relationships, the remembrances of transfiguration. In our church life, isn't it the same ? Some may join a church in the first enthusiasm of religious zeal. They may find to begin with that the minister's sermons lend them wings—that that centre is what they have most desired. Then time brings its ebb tide. The first enthusiasm wanes, the minister is no longer the exalted personage once imagined, the machinery of organisation is faulty. And so some wander from centre to centre seeking the impossible.

The mature person accepts the truth of Saint-Exupery's words, "that the life of the spirit is intermittent," and the buoyant one even in the midst of an ebb tide knows that there is a wonderful resurgency in life and that at any moment one may be "surprised by joy".

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The other day I came across a Persian Proverb which struck me as particularly beautiful—"I was common clay until roses were planted in me".

I have thought about it a great deal since. Whatever trailing glory came with us at birth, however creative the environment in which we grew up, most of us would acknowledge that other roses have been planted in our soil, giving it a fragrance and beauty for which we are ever grateful.

There are many who had few roses planted in their clay in early life, but instead of letting these few wither through bitterness and resentment, have, by their attitude, their love and faith caused their wilderness to blossom like the rose. These command the most profound admiration and assure us that life is creative, that there is a power leading us from darkness into light and that the individual has more freedom to follow this light than some generally suppose. Yes, there are countless unnamed, unknown saints who have turned their own wilderness into gardens of roses.

But whatever our individual life we are all of us indebted to those in the past who have planted flowers which every generation has to nurture with care and tenderness—the flowers of freedom, of justice and good government. And our lives would be impoverished indeed without those innumerable artists, singers and writers who touched the common clay of their time with such power and beauty that the flowers irradiate light and perfume for all generations.

And how often is the common clay of the ordinary day made beautiful because it is illuminated by the flowers of affection, the unexpected little happenings which stir us to deep wonder and gladden our hearts. The letter from a friend, a chance meeting, an inquiry, a few lines of poetry, a passage of music, the sounds and sights of the natural world, the sudden stilling of the heart is silence : all these are as roses planted in the common clay.

And are not churches, whatever their faults, centres where dull hearts can be quickened into responsiveness, where thoughts can be given wings ? In my early days I, like so many others, turned away from organised religion and still have a lurking prejudice against much that is involved in it, but I can say in all honesty that my life would be impoverished indeed without the "roses" planted by our fellowship and those many friends made through it.

Women's League : Liverpool District.—The Autumn Meeting took place at Cairo Street Chapel on Warrington on Thursday, 29th October, 1959.

The Service was conducted by the National President Miss Margaret Stevenson, who took as the subject of her Address "Some unusual recordings" giving a programme of events of Biblical and Unitarian historical interest she would choose as her "Desert Island discs" if it were possible to have had these occasions recorded.

Miss Stevenson concluded with Dr. Rowe's prayer on the occasion of the opening of Essex Hall which has happily been recorded.

The District President (Mrs. Braddaw) in the Chair at the business meeting made sympathetic reference to the loss the Ullet Road Branch had sustained by the death of Mrs. Carter, past President of Ullet Road League and mother of the Rev. Stewart Carter. She was a much loved member and devoted to the League.

Sympathy was also extended to Mrs. Smith (Beetle) on the loss of her husband. Mrs. Smith was for many years Publications Secretary of the District League, members stood in silent tribute.

Miss Stevenson addressed the Meeting on the topic of "Refugee Year" giving the latest and significant facts which she had collected from the Women's League Rally and other Meetings by eye witnesses of conditions in Germany and Austria, she reminded those present of the camps in Israel and the fact that there are still three million Refugees, including a third of the population of Hong Kong.

Much had been done by Refugees themselves in work camps.

Miss Stevenson said "There is still much to do" and urged members to help in every way they could and then say to others "I have given, have you ?"

BELFAST

NEW £50,000 CENTRAL HALL OPENED

The Central Hall, Rosemary Street, Belfast, once a centre of religious, cultural and social activity, until it was destroyed by enemy action in May, 1941, has been replaced by a modern three-storey structure, which was formerly opened on Saturday afternoon, 7th November, by the Ulster Minister of Health and Local Government, Mr. J. L. O. Andrews, a member of Comber Non-Subscribing Presbyterian Church.

The Hall was dedicated at a short service in the adjoining First Presbyterian Church, Belfast, by the Rev. Dr. H. J. McLachlan, Minister of the Congregation.

Described by the architect, Mr. E. D. Taylor, as " designed with a modern handling of the Georgian manner ", there is accommodation for five shops at ground-floor level in the steel-framed building constructed on a piled foundation. In the entrance hall are the foundation stone, laid by Miss A. McKisack on September 6th, 1958, and a commemorative stone, laid at the same time by the Rev. Dr. H. J. McLachlan. The first floor contains the main hall, with seating accommodation for 250 people, and has an excellent stage with dressing rooms on each side. A suspended ceiling is used, and large windows give a bright and airy atmosphere. There is also a splendidly equipped service kitchen and cloak rooms. On the second floor there is a minor hall, church lounge, committee and class rooms, and caretaker's premises. Provision has been made for the addition of a further storey on top of the building and a lift shaft to serve all floors has been installed, although the actual lift itself has not yet been purchased.

The First Presbyterian Church, the Mother Church of Presbyterianism in the City of Belfast, was founded in the year 1644, and the Central Hall, destroyed in 1941, was built in 1883 as a centenary memorial of the present church building. For eighteen years the members of the First House have laboured at the Herculean task of rebuilding their Hall ; and the completion of their task is indeed a notable achievement and a source of pride and inspiration to the whole of the Non-Subscribing Presbyterian Church. The Minister and Congregation are to be warmly congratulated on the courage, vision and enterprise they have shown.

Some forty messages of greetings and good wishes were received from people who, for various reasons, had been prevented from attending the opening ceremony.

In his opening remarks, Dr. McLachlan said that since the old Hall had gone up in flames in the air raids on Belfast in May, 1941, the Congregation had looked forward to the day when it might be possible to replace that Hall by a building which should restore the amenities for continuing church life and also assure them of a source of income of which for eighteen years they had been deprived.

Dr. McLachlan said : " It is important to remember—and I would like the younger members of this audience never to forget it—that we decided that, as we were building for the future, we should not cramp our aftercomers, but should make it possible for them to continue building, if they wanted to do so at a later date on this valuable site. Unwittingly, perhaps, we have obeyed the grand precepts of John Ruskin, when he wrote :

> " When we build, let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for. And let us think as we lay stone on stone that a time is to come when those stones will be held sacred because our hands have touched them ; and that men will say as they look upon the labour and wrought substance of them, ' See, this our fathers did for us.' "

ROSALIND LEE

The Rev. Emma Rosalind Lee died quietly in her sleep on 3rd November in her 76th year. Our denomination has lost a leading personality, and many will mourn the passing of a staunch personal friend. Illness had prevented her from being present at meetings for the last few years, but in spite of her seriously crippled hands she had still managed to write letters pleading some cause dear to her or commenting on articles in *The Inquirer*. The many worshippers who have attended a Communion Service conducted by Rosalind Lee must retain a memory of the spiritual depth which led her to undertake such a variety of activities during the greater part of her life.

She was born on 10th January, 1884, younger daughter of Mr. and Mrs. Grosvenor Lee of Birmingham. After leaving Edgbaston High School she entered Newnham College, Cambridge, worked as a V.A.D. during the 1914-18 war, taking Ministerial status in 1919. As a Hibbert Scholar she attended Radclyffe College, Cambridge, Mass., U.S.A. and extended her travels to New Zealand and Australia, being co-Pastor of the Melbourne Unitarian church in 1922. Her Ministries in England and Wales included Glanrhondda ; Narboro' Road, Leicester ; Hackney ; Stourbridge ; she was also District Minister of S.E. Wales from 1932-1946. Miss Lee was a Reid Trustee (for the Higher Education of Women) and a Vice-President of the Society for the Ministry of Women in the Church.

★

She served on the General Assembly Council and several of its committees for many years, and in 1940 was elected President of the G. A., the second woman to receive this honour, and the only woman Minister so far, to have been chosen.

Rosalind Lee was a member of the first committee of the British League of Unitarian Women in 1908 and took an active part in its development, becoming National Secretary in 1929. At the time of her Refugee activities she gradually withdrew from the secretarial side of the work, and was invited to become League President, but had, by then, been nominated for Office in the General Assembly ; when the Presidency could be offered again she had succumbed to illness.

During her Secretaryship the idea of a house which could be used by League members visiting London took shape, and largely owing to her generosity League House was opened in Devereux Court, near Essex Hall, in 1931.

Overseas and Foreign work always interested her and in 1934 she became Secretary of the International Union of Liberal Christian Women, her plans for expansion being halted by the outbreak of war. Through her determination the Union was re-organised in 1947, and a month ago she wrote a review in celebration of its Jubilee.

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At the time of the International crisis in October, 1938, Miss Lee went to Prague to help in relieving the distress of Sudetenland refugees coming over the Czecho-Slovak border, and at her instigation a fund was raised to help in this work. For some months she kept the Friends Refugee Office open in Prague, and many people owe their chance of settling in a new country to her and have a deep affection for her. Her home was opened to many of them and almost her last words to me a month before her death were " I hope that Unitarians are doing all they can to support " World Refugee Year ", and a splendid tribute to her memory would be to fulfil her hope. She would have been glad to know that the Young People's League are raising funds for this cause. She had an understanding of Youth which led her to reserve a large field at Kinver Edge for use as a camping site. The last devotional service she conducted was here, for Y.P.L. campers and Boy Scouts from the Lodge Road, West Bromwich Troop of which she was Chaplain.

Personal comfort and self indulgence were completely unknown to her, but the necessity to leave her house at Penmaen and spend her last months in a Nursing Home with no view was grievous ; but her memorial in South Wales is her quiet purchase of all the land, Cefn Bryn, behind her house, which she gave to the National Trust a short time ago. **Margaret Stevenson.**

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 22nd, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. RENDALL
ALTRINCHAM, Musical Service, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AMBLESIDE, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIRKBECK GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. MONTAGU ROWE
BIRKENHEAD, Free Church, High Street, 11, Miss M. K. GARDY
BOULTHAM, Unitarian Church, Boultham Park Road, 6.30 (November 29) Mr. E. T. WILLIAMS
BRIDGWATER, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. BENTON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. SIDDWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30, Rev. ARTHUR J. LONG, 6.30, Rev. G. L. CLARKE
BOLTON, Wednesday, Hallwell Road, 3.15, Rev. KENNETH WRIGHT, 6.30, Rev. K. WRIGHT
BOSTON (LINCS.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Miss PHYLLIS HAIGH
BRADFORD, Town Hall Square 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11, Rev. JOHN ROWLAND, 6.30, Rev. DONALD HILTON
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BOTTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BOTTLES, 6.30, Mr. R. L. NICHOLLS
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Fromount Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. RAY JONES
CHATHAM, The Church of the Great Compassion, Hammond Hill, 3, Mrs. INEZ HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, ALDERMAN L. EDWARDS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CROWBOROUGH CHAPEL, Arlington, 10.45 and 6.30, Rev. KENNETH TWOSS
COWBRIDGE, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CROYDON, Free Christian Church, South Street, 6.30, Supply
CROYDON, Unitarian Church, Harmidge Street 11 and 6.30, Mrs. M. B. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. CHALK
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mrs. J. EVANS
DEVIZES, Old Meeting House, 10.45, Rev. BASIL STOTT
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. H. JONES, 6.30, Rev. F. SMITH
DOVER, Adrian Street, Unitarian, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNIGHT
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHORN
DUNDEE, Unitarian Church, 53 Commercial Road, 11, Rev. G. D. FIDLER
EDMONTON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. BRUCE FORDHAM
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLOCK
Old Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. Wm. TAYLOR
GLOSSOP, Meadow Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GOSPORT, Bury Street, 3, Rev. JOHN M. QUIRK
GUILDFORD, Ward Street Church, 11.15, Mr. J. ROBSON
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. T. E. NUTTALL
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HARWICH Free Christian Church, South Terrace, 11, Rev. DONALD HILTON, 6.30, Rev. JOHN ROWLAND
HECKLEY, Great Meeting, Bungay Lane, 11 and 6, Rev. E. A. DAVIES
HOMERTON, Worsley Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Paradise Street, 6, Rev. FRANK WALKER
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEAKE
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARREN
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11, Rev. ALBERT SMITH, 6.30, Rev. STEWART MURRAY
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GUILLAND
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, High Road Street, 11 and 6.30, Rev. LEONARD MARSH
LEWES, Westgate Chapel, 11, Rev. W. WORTHINGTON
LINCOLN, High Street, Unitarian Chapel 6.30, Rev. H. W. KNIGHTLEY
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TURNBULL
LIVERPOOL, Brook Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MORRISON
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. B. BUTLER
LIVERPOOL, Hardman Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Hope Street, 6.30, Mr. G. QUAIL
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. SMART
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEWIS
LONDON, Brixton Mission and Stockwell Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SPURRIER
LONDON, Forest Gate, Upton Lane, 6.30, Mr. FRANK LEWIS
LONDON, Golders Green, Hoop Lane, 11, Dr. A. D. BELDEN, 6.30, Rev. K. C. TRAVERS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. T. GRIFFITHS (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. TRAVERS
LONDON, Hope High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 7, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GRIFFIN
LONDON, Leytonstone, Lea Bridge Road, Hanbury Grove, 6.30, Rev. A. PEARCE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. JONES
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wynford M. Lewis
LONDON, Stockwell, West Side Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. A. D. BELDEN
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEARCE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. R. H. CORBICK
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DEEL
MANCHESTER, Cross Street Chapel, 10.45, Mr. K. SANTON, 6.30, Rev. ALBERT SMITH
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE RONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. WARING
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. HOWLIN.
MANCHESTER, Strand Chapel, Whitefield (November 29) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEDBOURNE, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DEEL
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. JOHN MATHER, 6, Fellowship Service
NORTHAMPTON, Kettering Road Church, 6.30, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DANIELS
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. STEPHENSON
RINGWOOD, Hants, The Meeting House, 6.30, Rev. FRANCIS TERRY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. C. AINSWORTH
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SMITH
SHEFFIELD, Unity Church, Cemetery Road, 11, Rev. E. D. DAVIS, 6.30, RABBI CRAIG
SHEFFIELD, Upper Chapel, 11 Mr. W. F. BROWELL, 6.30, Dr. F. T. WOOD
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Sir ALISTER HARDY
SPALDING, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITALL
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. H. A. GUY
SOUTH SHIELDS, Dunelm Road, 6.30, Miss L. M. HOWDON
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARMAN
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BASIL SHORT (also 11, First Sunday in the month)
SWANSEA, Pentrepoeth Free Christian Meeting House, 11, Rev. L. BASIL SHORT
SWINDON, Swindon Hall Road, 2.30 and 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMBLE
THORNBURY, Unitarian Church, 10.45 and 6, Rev. ALEC L. FRASER
TIVERTON, Unity Church, Montpelier Road, 11, Rev. CHARLES EASTON
TODMORDEN, Cowgate Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WELLING, Memorial Church, Manor Road, 11, Mr. L. EVANS, 6.30, Rev. ERNEST SHAW
WISBECH, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Rev. G. W. PARKINSON
WESTON-SUPER-MARE, Duke Row, 10.45 and Service 6.30, Rev. A. B. DOWDING
YORK, St. Saviourgate Chapel, 6.30, Mr. S. THOMAS

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. GRAHAM GEORGE
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Wesleyan Chapel, Unitarian Free Christian Fellowship. Rev. R. H. FRANKENBERG, 132 Duke Street, Sugborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Pitt Street (off College St.) 7.15, Rev. D. W. EDMONDS, Manse Telephone LA 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings on advertisement.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANDREW CORDNER
TORONTO, First Unitarian Church 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Pomaroky Road, 11 and 7, Mr. M. J. WILKIE
WELLINGTON, Service suspended—Enquiries—Mrs. Warren, Tel. 46-272

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CAPE TOWN, Hope Street, 11, Sunday School: 7, Service, Rev. HERMAN C. RATTRAY

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Information may be had on application to the Secretary, **Dr. Mortimer Rowe, Essex Hall, 1-6 Essex Street, London, W.C.2.**

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length

A New Use for Harvest Festivals

Sir: The letter from the National Secretary of the Unitarian Young People's League, Mr. Martin Davies, to "Older Friends and Others", together with the article by Miss Jill Watling on Refugees, prompt us to tell what two of our London Churches have so far been able to do towards easing the burden of our brothers in the camps.

By decorating more simply for Harvest Festival and putting into the collections money that would otherwise have been spent on more fruit and vegetables, plus the extra shillings that could be spared, the joint congregations of Golders Green and Highgate are happy to have raised over £35 for World Refugee Year. Envelopes marked "Refugee" were available and many formed part of the Harvest decorations.

Golders Green Yours, I. W. Barley, *Golders Green*
Joyce Pearson, *Highgate*

Books Wanted on Mrs. Gaskell and Knutsford

Sir: Would any *Inquirer* reader be generous enough to help me in collecting the half dozen or so books written by the Rev. G. A. Payne on Knutsford Chapel, Mrs. Gaskell and Knutsford? Also in collecting the few books or other material dealing with Mrs. Gaskell's Life and Works and any Gaskell relic to be housed in the Knutsford Chapel Library?

These projects have been inspired by the approaching 150th Birth Anniversary of Mrs. Gaskell in 1960—an historic fact likely to attract even more visitors than usual to Brook Street Chapel—often referred to as "the Gaskell shrine"—and to the Gaskell grave.

I should be immensely grateful for any possible interest and help.

47, *Manchester Road, Knutsford, Cheshire* Yours, Albert Smith
(Minister)

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CHRISTIAN HEALING Talks for those resident at Normanhurst 5th/12th December. The Rev. Jim Wilson kindly giving Addresses daily. Normal winter prices for board residence. Details gladly sent on request. NORMANHURST PRIVATE HOTEL, Sea-Front, St. Leonards-on-Sea, Sussex. 'Phone Hastings 4784.

Pulpit Vacancy

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